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REPENTANCE AND CONVERSION.

[*Continued from page 54.*]

Agreeably to the proposed plan, we will first proceed to explain the particulars of the duty of REPENTANCE, as given forth from the Lord in the first part of our quotation: "*Wash ye; make you clean; put away the evil of your doings from before mine eyes; cease to do evil.*" Which divine precepts we will briefly illustrate in the order they lay; that order being, as in every other part of the sacred Scriptures, one of the inimitable characteristics which distinguish the word of God from every human composition.

Wash ye. Hereby is meant that it becomes us to be found using the *means* to become purified from our evils and falses. What these means are, we may determine from the element used to wash with—namely, *water;* which, in the *spiritual* sense of the holy *Word*, corresponds to *truths*, more especially those exhibited to our view in the *literal sense* of the *Word:* for here is the fountain opened for the house of David and for the inhabitants of Jerusalem, to cleanse from sin and from uncleanness; here are the waters wherein whoever steps, after the angel has been down and troubled them, becomes clean and healed from every *spiritual* malady. Blessed be our Lord, in a *spiritual* point of view, Himself, whom the angel

represents, continually thus operates, and all who possess faith from love unto him, from him continually experience its sanative virtue.

The Lord, in the gift of his holy *Word*, has put the means of purification into every man's hand; which if he does not use, his condemnation is of himself. *Washing* has particular allusion to the purification of our *external* man—to the putting away of *outward* evils which respect our *words* and *works*; this, man ought to do *as* of himself, that the act may be imputed unto him and become inscribed upon the book of his life, which will be opened in the other world, when he will be faithfully judged according to the things found written therein.

This first precept quoted, therefore, holds forth to us, the absolute necessity of putting the *truths* we know into *practice*; for this is not only the first step to reformation, but also whereby alone the Lord can flow forth from the centre of our souls, where he holds his more immediate seat, and animate, thus regenerate our whole frame from head to foot. But nothing can be done to the opening of heaven in the soul, except this duty of washing; the purification of our *external* man, is entered upon *as* of ourselves, which in the book of the Revelation is called, opening of the door to the Lord, Rev. iii. 20. *Behold* (says the Lord) *I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me.*

Make you clean. After man has put away his *outward* evils, as sins against God, the next step he takes (provided he suffers himself to be led by the Lord's operations upon his heart, in the influence of his holy spirit, and upon his understanding, from the holy *Word*) is, to become cleansed of the *false notions and ideas* which appertained to his *natural* man, but which now cannot be entertained longer by him, because deprived of their life and their essence. The numerous false ideas which appertain to the *natural* man, would be too much even for us to name, but the character and quality of them one and all, are to degrade the only God of heaven and earth, in the *divine human person of Jehovah Jesus*; and to lead those who embrace them to think lightly of evil, placing their chief dependance on faith alone. The cleansing herefrom can only be effected by using the *means* we have before noticed: To read the *Word*; to attend diligently the public worship of the Lord's house, where truth is faithfully dispensed and opened to our view, more especially in its *spiritual* ground; as well as to have a special

regard to the ordinances which he has instituted, to be observed in his church in all ages: Baptism and the Holy Supper. *The spiritual cleansing of the soul is not, nor can it be, an instantaneous work*, and so we shall assuredly be convinced when we have a genuine sight of the depths of hell into which we have fallen, and the unclean state of our spiritual man.

Put away the evil of your doings from before mine eyes. As the former declaration related to the cleansing of the understanding from false ideas and notions, more especially concerning divine and spiritual things, so this latter has evident allusion to the *will*; for the *will* in man's *natural* state, is the recipient vessel of evil.

To fulfil this divine precept, it is necessary to examine into our hearts, searching out the ends and intentions of our *will* in what we do. Man may purify his outward part from many motives far from genuine; for instance, he may abstain from evils for worldly and selfish reasons, as the loss of wealth, health, reputation and life; and perhaps in our first setting out in religious ways, something of this sort was our chief inducement to enter into the road; for our ever merciful Lord leads us all, not only by our own fallacies, but also by our own sensualities, endeavoring if possible to bend us to himself. But when the *understanding* has become cleansed; when the genuine truths of heaven have been, in some measure at least, received, then the Lord leads on, to examine into the end and motive for which evils were put away, and to *put away the evil of our doings*; for if evil actions are not put away from good motives, our apparent good works are evil, because we are only whited walls and painted sepulchres, full of rottenness within, and dead men's bones.

We put away the evil of our doings from before the eyes of the Lord, when we consider, that evil in *affection* is the same, before the Omniscient and Omnipresent God, as evil in *act*; and that evils ought not to be done, because they are not only contrary to the love and light of heaven, but contrary to the mind of that pure Being whose eyes cannot behold iniquity or sin. Joseph thus put away evil from before the eyes of the Lord, when tempted by his mistress to commit the foul crime of adultery. *How*, says he, *shall I do this great wickedness and sin against God?* He does not in his reasoning with himself say, how shall I do this and dishonor my good name? Injure and become ungrateful to my master, who has exalted me to high dignity in his house? He does

not reason concerning the sad consequences which may follow with respect to himself. These things all appear beneath his elevated mind; his thoughts at once centre in his God, and he abstains from the evil from this motive, because it was sin against him. The manifestation of the love of his heart towards the Lord, was apparent by his fear to offend him; a fear which accompanies all true love.

, *Cease to do evil.* Having once attained, by the strength of the Lord, the mastery over evil, we ought to continue therein to the end of our life; for whilst we are permitted to tarry here below, it is all the way through a state of *probation:* we are brought through this wilderness to try and prove the genuine nature of our *love* and *faith.* Better never begin to walk in religion's ways than at last to go back, returning like a dog to his vomit, and like a sow that is washed, to her wallowing in the mire.

It is needful that the Christian be ever on his watch-tower, for the enemies of his soul are always going about like roaring lions, seeking whom they may devour; that he continually watch and pray, that he enter, that is, fall not, into the temptation. The promises are, *He that endureth to the end shall be saved; and be thou faithful unto death, and I will give thee a crown of life.* Infernals are endeavoring to prejudice our *spiritual* life, in all manner of forms their cunning and malice can devise; but if we steadily keep our eyes fixed on the Lord at all times, prefer the substantial things of an eternal state, to the fleeting things of time and sense, the Lord will give strength equal to the day; we shall not be ignorant of Satan's devices; we shall in our hearts and minds impute all evil to hell, whenever the risings thereof manifest themselves to our mind; thus as the Lord's sheep shall never perish, neither shall any be able to pluck us out of his hands: he will most surely guide us by his counsel, that afterwards his glory may receive us.

From these observations, on this part of the *word* of our Lord, it may evidently appear wherein the duty of repentance genuinely consists; that it is of a more *interior* nature than many suppose; or as explained by those ministers who preach up the delusive doctrine of salvation by *faith alone.* Nowithstanding what unskilful watchmen may declare, there is more required rightly to perform this duty, than professing or feeling a sorrow for sin; for this may be done by the vilest characters whilst under the dread of the punishment attendant. All of repentance arising from terror is of no avail, because done in a state of compulsion; hence we know, not-

withstanding the profession of sorrow for their past lives, and the promise of amendment, which evil doers may make whilst the fear of punishment for their crimes hangs over their heads, let them be released, they are generally found to return to their old course of living; all their solemn vows made in their trouble, forgotten by them. Hence the danger of deferring the duty of repentance till we come to lay on a sick bed, for thereof can be little hope: *Repentance, to become available, must be performed in a state of liberty, as to our spiritual man, no external fears of any kind operating upon our mind;* a duty, therefore, which ought not to be neglected by us a moment, and when performed thus in a state of *spiritual freedom*, it is done *as* of ourselves, though not absolutely of ourselves, but of the Lord; and what is done *as* of ourselves, becomes of our *inner man;* of our love, and of our life, hence abideth through time into eternity: whilst all things done under compulsion, pass off from us, as if we had never known them, when the restraint is taken off: as in the case of death-bed repentance; the repentance then performed, the sorrow then expressed for past transactions, is under the fear of death, and the dread of meeting the Judge of quick and dead, in that world where all the secrets of the heart are exposed; but when the person has actually pssed through death, the fear of death necessarily subsides, the *loves* of the life then manifest themselves whence the affections of his will proceeded. *And in those loves he remains for ever; the loves of the life within, make the heaven or hell without.*

To become renewed, or regenerated, with respect to the *loves* of our life, a mere sorrowing for sin, which is the most that can take place on a death-bed, is in no wise sufficient; the evils of our *natural* man must actually be put away whilst we enjoy *liberty of spirit.* May we, therefore, my dear readers, determine, humbly supplicating the divine aid, to make the *word* of counsel and command our daily practice, remembering, that the Lord *now* speaks unto us, from the love and compassion of his heart towards our feeble frame. *Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil.*

Having thus entered upon, and by divine assistance completed the work of REPENTANCE, the next step which we are required to take is to begin that of CONVERSION; or, having *ceased to do evil,* we must now *learn to do well.* But this important subject will be deferred till our next number.

(*To be continued.*)

CORRESPONDENCES.

[*In continuation from page* 60.]

It shall now be briefly shown how a conjunction is formed between heaven and this world by means of *Correspondences*. The kingdom of the Lord is a kingdom of ends, or uses; or, in other words, a kingdom, the administration whereof is to the end of uses; consequently, the universe is so constituted by its Omnipotent Creator, that all things therein should be fitted with forms and powers to serve as means to produce and realize such uses, first in heaven, then in the general system of this world; and so on by a successive gradation to the least and lowest departments of nature; whence it follows, that the *correspondence* between natural and spiritual things, or of this world and heaven, subsists by uses, as the means of their conjunction, and that the external forms of these uses do *correspond* and conjoin them, according to the degrees of their utility. All things in this natural world, throughout its three kingdoms, as far as they stand in their established order, may be considered as so many forms of uses, or formed effects proceeding from use to use; and so circumstanced, are *Correspondences*. With respect to man, so far as he lives according to the divine order, or in love towards the Lord, and in charity towards his neighbor, so far his actions are forms of uses, and as such so many *correspondents*, whereby he communicates with, and is joined to heaven; for to love the Lord and our neighbor is, in a general sense of the expression, to perform uses. Moreover, let it be remembered, that it is through man (as the proper medium of their connection) that the conjunction is formed betwixt the natural and spiritual worlds, as he is the subject of both, and therefore so far as any man is spiritual, in such degree he is the medium of this conjunction; and so far as he is natural, and not spiritual, he is not so; nevertheless, even in this latter case, the Divine influx is continued to this world, and what belongs to it in man, though it be not received into his rational part.

As all things which continue in the Divine order *correspond* with Heaven, so all things which are contrary to the Divine order *correspond* with Hell. The former have relation to things good and true, the latter to such as are evil and false.

It has been said before, that Heaven, or the spiritual world, is joined to the natural world by *Correspondences*; hence it is, that man here has the power of holding communication with Heaven; for as the blessed angels form not their ideas like men from natu-

ral, but spiritual things, so when men are gifted with the knowledge of *Correspondences*, they can think in like manner with the angels, and be joined with them in the spiritual or inward man. The holy Scripture is written entirely according to the truth of *correspondence*, in order that we may thereby have communication with heaven; and, therefore, *were any one rightly possessed of the Science of Correspondences, such a man would thoroughly understand the Scripture in its spiritual sense, (as all things therein spoken of correspond) and would thereby come at the knowledge of such secrets as cannot be learned from its literal sense alone;* for, as in the written Word there is a literal, so also there is a spiritual sense; the literal sense concerns the things of this world, the spiritual sense, such as are heavenly; and as a conjunction is formed by the relation of *Correspondences* between heaven and earth, therefore such a dispensation is vouchsafed to us, in which all things in both worlds do perfectly *correspond*, and answer the one to the other, as face to face in a glass.

Among the most ancient inhabitants of our earth, there were certain heavenly men, who were in the true knowledge of *correspondence*, and whose conceptions and thoughts were according thereto, to whom the visible things of this world served as so many mediums of discerning spiritual things, and who as such associated and conversed with angels, and through these men a communication between heaven and earth was preserved: whence this was called the golden age, of which mention is made by ancient writers, who relate, that in those times the inhabitants of heaven became the visitors and guests of men, and familiarly conversed with them, as one friend with another. But that to these succeeded another race of men, who were not in the same intuitive knowledge of *Correspondences*, but only understood them scientifically; that, however, there was a communication between heaven and earth in their days, but not so open and intimate as the former: this was called the silver age. In the next generation were those who retained some speculative knowledge of *Correspondences*, but did not think and discern according thereto, as being only in natural, and not in spiritual good, like the former; and their period was called the copper age. In the following times men became successively merely external, and at length corporeal or sensual, and without all knowledge of *correspondence*, and nearly so of all heavenly things. That the forementioned ages were denominated from gold, silver, and copper, was from the doctrine of *Correspond-*

ences, forasmuch as, according thereto, gold signifies celestial good, in which principle were the most ancient men; silver signifies spiritual good, in which were the ancient that succeeded them; and copper signifies natural good, the signature or character of the following race; but iron, which gives denomination to the last times, signifies a sapless knowledge of ideal truth without any mixture of good in it.

To show that the *Science of Correspondences* was long preserved amongst the Asiatic nations, but chiefly amongst those who were called diviners and wise men, and by some magi, we shall adduce a remarkable instance from 1 Sam. chap v. and vi. We are there informed, that the Ark, containing the two tables, whereon were written the ten commandments, was taken by the Philistines, and placed in the house of Dagon, in Ashdod, and that Dagon fell to the ground before it, and afterwards, that his head and both the palms of his hands were separated from his body, and lay on the threshold; and that the people of Ashdod and Ekron, to the number of several thousands, were smitten with emerods, and that the land was devoured with mice; and that the Philistines, on this occasion, called together their priests and diviners, and that to put a stop to the destruction which threatened them, they came to this determination, viz. that they would make five golden emerods, and five golden mice, and a new cart, and would set the Ark on this cart, and have it drawn by two milch-kine which lowed in the way before the cart, and thus would send back the Ark unto the children of Israel, by whom the kine and the cart were offered up in sacrifice, and the God of Israel was appeased. That all these devices of the Philistine diviners were *Correspondences*, is evident from their signification, which is this: the Philistines themselves, signified those who are influenced by *faith separate from charity*; Dagon represented their religious worship; the emerods wherewith they were smitten, signified the natural loves, which, if separated from spiritual love, are unclean; and mice signified the devastation of the church, by falsifications of truth; a new cart signified natural doctrine of the church, for chariot, in the Word, signifieth doctrine derived from spiritual truths; the milch-kine signified good natural affections; the golden emerods signified the natural loves purified and made good; the golden mice signified the devastation of the church removed by means of goodness, for gold, in the Word, signifies goodness; the lowing of the kine in the way signified the difficult conversion of the concupiscences of evil in the natural man into good affections; the offering up of the kine

and the cart as a burnt-offering, signified that thus the God of Israel was rendered propitious. All these things then, which the Philistines did by the advice of their diviners, were *Correspondences;* from which it appears, that that science was long preserved amongst the Gentiles.

Forasmuch as the representative rites of the Church, which were *Correspondences*, in process of time, began to be corrupted by idolatrous and likewise magical applications of them; therefore, the *Science of Correspondences* was, by the divine providence of the Lord, successively darkened, and amongst the Israelitish and Jewish people, entirely obliterated. Indeed, the divine worship of that people consisted of mere *Correspondences*, and consequently was representative of heavenly things, but still they had no knowledge of a single thing represented; for they were altogether natural men, and therefore had neither inclination nor ability to gain any understanding of spiritual and celestial subjects; for the same reason they were necessarily ignorant of *Correspondences*, these being representations of things spiritual and celestial in things natural.

The reason why the idolatries of the Gentiles of old took their rise from the *Science of Correspondences*, was, because all things that appear on the face of the earth have *correspondence;* consequently, not only trees and vegetables, but also beasts, birds, and fishes of every kind, and all other animals. The ancients who were versed in the *Science of Correspondences*, made themselves images, which *corresponded* with things celestial, and were greatly delighted therewith, by reason of their significations, and that they could discern in them what related to Heaven and the Church; and therefore they placed those images both in their temples, and also in their houses, not with any intention to worship them, but to serve as a mean of recollecting the celestial things signified by them. Hence in Egypt, and in other places, they made images of calves, oxen, serpents, and also of children, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the prudence and likewise cunning of the sensual man; children, innocence, and charity; old men, wisdom; and virgins, the affections of truth, &c. Succeeding ages, when the *Science of Correspondences* was obliterated, began to adore as holy, and at length to worship as deities, the images and pictures set up by their forefathers, because they found them in and about their temples. For the same reason, the ancients performed their worship in gar-

dens and in groves, according to the different kinds of trees growing therein; and also on mountains and hills; for gardens and groves signified wisdom and intelligence, and every particular tree, something that had relation thereto; as the olive, the good of love; the vine, truth derived from that good; the cedar, goodness and truth rational; a mountain, the highest heaven; a hill, the heaven beneath. That the *Science of Correspondences* remained amongst many eastern nations, even till the coming of the Lord, may appear also from the wise men of the east, who visited the Lord at his nativity; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh, Matt. ii. 1, 2, 9, 10, 11; for the star which went before them signified knowledge from heaven; gold signified celestial good; frankincense, spiritual good; and myrrh, natural good, which are the three constituents of all worship. But still the *Science of Correspondences* was annihilated amongst the Israelitish and Jewish people, although all parts of their worship, and all the statutes and judgments given them by Moses, and all things contained in the Word, were *Correspondences*. The reason was, because they were idolaters at heart, and consequently of such a nature and genius, that they were not willing to allow that any part of their worship had a celestial and spiritual signification, for they believed that all the parts thereof were holy of themselves; wherefore, had the celestial and spiritual significations been revealed to them, they would not only have rejected, but also have profaned them! for this reason, heaven was so shut up against them, that they scarce knew whether there was such a thing as eternal life; and that such was the case with them, appears evident from the circumstance, that they did not acknowledge the Lord, although the whole Scripture throughout prophesied concerning him, and foretold his coming; they rejected him solely on that account, because he instructed them about an heavenly kingdom, and not about an earthly one; for they wanted a Messiah who should exalt them above all nations in the world, and not a Messiah who should provide only for their eternal salvation.

[*To be continued.*]

Correspondence. The case with correspondence, is almost like any one speaking a foreign language, and another instantly understanding the sense of the words, &c. *A. C.* 4337.

TO THE EDITORS.

GENTLEMEN,

The readiness with which you inserted my political essay, in your second number, emboldens me to trouble you with a few remarks on the SCIENCE OF CORRESPONDENCES. It is a subject (although novel to most of your readers) which has been my study for several years; and I sincerely thank my God for the delight and enjoyment which it has been the mean of imparting to my soul. Though as yet a novice in this wonderful Science, I have, nevertheless, by it, attained to such a perception of heavenly mysteries as sometimes absorbs my whole soul in adoration and gratitude to that Being whose true character can only be discovered through this medium. Damned indeed must he be who does not love God, after obtaining but the smallest glimpse of his engaging attributes, of his divine beauties, of his never changing mercy and goodness; and not only such a glimpse, but a most brilliant view, almost too dazzling for our mental eye, can be obtained by every humble Christian who studies this heavenly science in a proper temper of mind. If in humility and the fear of the Lord, he seek the illumination of divine knowledge, as a principle of heavenly light for spiritual direction, to lead him in the ways of righteousness and regeneration, to confirm his faith, to purify his love, and thus to build himself up in a godly life; if he study to be acquainted with heavenly mysteries, only that the spirit of truth may be more fully opened, and more powerfully operative in his will, his understanding, and actions; he will then do it in the spirit and manner which insure success. And what pursuit, in this case, can be more profitable, what more commendable than that of spiritual knowledge, or a diligent searching for the treasures of divine truth? Surely we may say of knowledge, sought after in such a spirit, and applied to such holy purposes, what is said in the prophet concerning Tyre, "*Her merchandize and her hire shall be holiness unto the Lord.*"*

It is not necessary to be possessed of great learning, or more than an ordinary capacity, to make a wonderful proficiency in the knowledge of *Correspondences*. Let him who wishes to acquire this knowledge, only read the works already written on this subject,† with an humble, sincere and unprejudiced mind, hungering and thirsting after heavenly things, more than after the things of time and sense: Let him but put away from him the spirit of *carnal wisdom and prudence*, from which the things of God will be ever *hid*, and put on the spirit of a *little child*, to which alone they are *revealed*:‡ Let him but be candid enough to allow that such a *key* to the sacred scriptures *may* exist, although he may have never heard of it; let him but examine well the variety of important matter (with which I understand the Halcyon Lumi-

* *Isaiah* xxxiii. 18.

† It is the scarcity of these works in this country, which first induced the establishment of this Magazine. There is not, to the knowledge of the editors, more than *three copies* of the Dictionary in America, and the present political state of affairs prevents their importation from England, where all the different works (some hundreds of volumes) on this important subject, have passed through rapid editions.

‡ *Matt.* xi. 25. *Luke* x. 21.

nary is to be enriched) tending to prove the existence of such a *key;* and finally, let him examine the *key* itself, or the DICTIONARY OF CORRESPONDENCES, which you have promised to introduce to the readers of this Magazine, and mark the blessed effect it has a tendency to produce in his heart and life. Let him, I say, do all this, and he will want no miracle to convince him of the truth and usefulness of the *Science of Correspondences.* He will be convinced by an evidence of divine truth, *in himself,* infinitely surpassing that of any other testimony whatever, that the *Science of Correspondences* is divine, and not of human invention Under the conviction of this evidence, he will no longer ask why God suffered such things to be so long concealed: (for HE alone knoweth the *times and the seasons* when it is expedient to make his will further known unto men) but being made sensible of their excellence, and perceiving their inexpressible comfort in his own mind, he will be thankful to God continually that they are now further revealed, and will labor to show himself worthy of them, by suffering them so to influence his life and conversation, that by their *doctrine, reproof, correction, and instruction in righteousness, the man of God may be more thoroughly furnished unto every good work.*

I am, gentlemen, well convinced, that one great cause of the coldness and apathy of the Christian world, or a major part of it, is entirely owing to the erroneous ideas they entertain of the Supreme Being. And, "for my single self," I must candidly confess, that *I could not love God or any of his works,* did I view him in the light in which so many represent him. They ascribe to him human passions, and make him a capricious, vindictive tyrant!

> "The great Jehovah, faithful, loving God,
> A MOLOCH painted with an iron rod,
> Decreeing millions to eternal death,
> Ere man was form'd, or first received his breath."

But, blessed be his holy name, he is God, and changeth not; and has, in these last days, vouchsafed to afford his creatures the means of seeing and admiring some of his engaging qualities, by unfolding the *internal sense* of his holy word; through which medium, whoever views him, must ever after love him, adore him, and delight to serve him. A confidence in the promises of Jehovah will be immediately established in his soul and continually increase; and the prospect before him will be a thousand times more brilliant, inviting, and encouraging, than that of those who have not obtained this knowledge of the true character of God, or the nature of the state they are in search of. Truth is the light of heaven, and the brighter it shines without clouds before our intellectual sight, so much the clearer we may see our way to heaven, so much the sooner we may arrive there,* and so much the better qualified we may be to attain an high and glorious inheritance in the society of those, "who shine as the brightness of the firmament, and as the stars for ever and ever."

* By heaven, in this place, is to be understood a state of complete regeneration and internal felicity in the present life, which will continue to eternity in the life which is to come. But not making some progress, here, towards this state, man does not emerge from the hell in which his evils have sunk him, and *in that hell must he remain to eternity.*

Were the study of *Correspondences* more generally cultivated, a great portion of the Word of God would not remain (as it now does) rejected, thrown aside, and almost exploded, as forming no part of the Christian economy and worship. We should then see that the word of the Old Testament (as well as that of the New) contains the mysteries of Heaven, and that all and every thing therein regards the Lord, his heaven, the Church, faith, and whatever relates to faith. For while the *letter*, or *literal sense*, suggests only such things as respect the *externals* of the Jewish Church; the *internal* or *spiritual sense*, suggests an infinite number of spiritual lessons, intended (I humbly conceive) for the improvement and happiness of angels in Heaven as well as for the instruction and comfort of men on earth. But these things do not in the least appear in those externals, except in a very few cases which the Lord revealed and unfolded to the apostles; as, that sacrifices are significative of the Lord; that the land of Canaan and Jerusalem are significative of Heaven, on which account we read of the heavenly Canaan and Jerusalem; and in like manner of Paradise.

It is impossible to see, from the sense of the *letter* only, (whilst the mind abideth therein) that it is full of such spiritual contents; as in the case of the first chapters of Genesis, nothing is discoverable, from the sense of the letter, but that they treat only of the creation of the world, and of the garden of Eden, which is called Paradise, and also of Adam as the first created man; and scarce a single person supposeth them to imply any thing besides. But that they contain mysteries of infinitely higher importance to the soul of a Christian, will, I hope, sufficiently appear, in the course of your useful publication. It will, I trust, then be seen, by all whose eyes are not blinded by bigotry and prejudice, that the first chapter of Genesis, in its *internal sense*, treats of the NEW CREATION OF MAN, or of his REGENERATION, in general; and of the MOST ANTIENT CHURCH, [in the word called ADAM] in particular: And this in such a beautiful, harmonious, and connected manner, that there is not a single word which does not *represent*, *signify*, and *imply* somewhat *spiritual*.

The *six days* of CREATION, for instance, represent, signify, and imply, six different *states* or degrees of REGENERATION through which man passes, if he attain to the seventh or celestial state, which is truly a Sabbath of rest; because in that state all temptation ceaseth, so that the Lord, who fighteth those battles for him, may be truly said to rest from his labor. The reason why the six states or degrees, through which the regenerate man passes, are called the days of his CREATION, is because in his unregenerate state he is not a man, and hath nothing of man [the image and likeness of God] about him. But as he advanceth in the regeneration, he acquireth, by little and little, that which constituteth him a man, until he attaineth to the *sixth day*, in which he becometh an image. In the mean time the Lord fighteth continually for him against evil and falses, and by such combats confirmeth him in truth and goodness. The time of combat is the time of the Lord's operation; wherefore a regenerate person is called, by the prophet, the work of the fingers of God; nor doth the Lord cease to work until LOVE becomes the principal agent, and then the combat is over. When the work is so far perfected, that faith is joined with love, it is then called *very good*, as in verse 31, [previous

to which it was merely pronounced good] because now the Lord governeth and directeth man in his likeness. At the close of the *sixth day* the evil spirits which have tempted him depart, and the good ones succeed in their place, and man is introduced into Heaven, or into the celestial Paradise, which is represented by the garden of Eden, and means a state of perfect regeneration and internal happiness.

The six days, or times, which are so many successive *states* of the REGENERATION of man, have been thus arranged, by a very pious and highly illuminated author, who had made the word of God, connected with the *Science of Correspondences*, the only study of a considerable portion of his life:

"The FIRST state is that which *precedeth*, including both the state of infancy, and the state immediately before REGENERATION, and is called a void, emptiness, and darkness. And the first motion, which is the mercy of the Lord, is the Spirit of God moving on the face of the waters.

"The SECOND state is, when a division or distinction taketh place between the things which are of the Lord, and the things which are proper, or appertaining to man. The things which are of the Lord are called, in the Word, remains or remnants, and are here particularly the knowledge of faith, which have been learnt from infancy, and which are concealed, so as not to appear till man cometh to this state; which state, at this day, seldom existeth without temptation, misfortune or sorrow; whereby it is effected, that the things appertaining to the body and the world, (that is, such as form the *proprium* or *self of man*) are brought into a state of rest, and as it were of death. Thus the things which belong to the external man are separated from the things which belong to the internal. In the internal are the remains, which were kept concealed by the Lord till this time and for this purpose.

"The THIRD state is that of REPENTANCE, in which the penitent person, from the internal man, beginneth to discourse piously and devoutly, and doeth good actions, such as works of charity, but which, nevertheless, are inanimate, because they are *supposed* to originate in himself. These good actions are called the tender herb, and also the herb bearing seed, and afterwards the tree bearing fruit.

"The FOURTH state is, when the penitent person is affected with love, and illuminated by faith. He before discoursed piously, and produced the fruit of good actions, but he did so in consequence of the temptation and straitness under which he labored, and not from a principle of faith and charity; wherefore faith and charity are now enkindled in his internal man, and are called two luminaries or lights, [set in the firmament of the *heaven* to give light upon the *earth*]

"The FIFTH state is, when he discourses from a principle of faith, and *thereby* confirmeth himself in truth and goodness. The things then produced by him are called [and *represented* by] the fish of the sea, and the birds of the air.

"The SIXTH state is, when from a principle of faith, and *thereby* of LOVE, he speaketh what is true, and doeth what is good. The things which he then produceth are called the LIVING CREATURE, and CATTLE. And because he then beginneth also to act from a principle of LOVE as well as from a principle of faith, he becometh a spiritual man, and is called an image. His spi-

ritual life is delighted and sustained by such things as relate to *knowledges* respecting FAITH, and to *works* of CHARITY, which are called his meat, [verse 29] and his natural life is delighted and sustained by such things as belong to the body and senses, from whence a combat or struggle arises, until LOVE gaineth the dominion, and he becometh a celestial man."

Impressed, perhaps, with a consideration of the many weaknesses of fallen and degenerate humanity, the same pious and learned author observes, that "they who are regenerate do not all arrive at this state, but some do; the greatest part at this day only attain to the first state; some only to the second; some to the third, fourth, and fifth; few to the sixth; and scarce any to the seventh."

If the length of this communication has not yet wearied your patience, gentlemen, I beg leave to swell it to a yet greater length by subjoining the following portion of the first chapter of Genesis, with the *spiritual sense* connected, so that your readers may, at one view, form some conception of what I have been laboring to illustrate. It is but justice, however, to mention, that the spiritualization of those verses is not my own: it is the first attempt of a gentleman in Holland, to give a portion of the word in its spiritual sense, and was communicated to Mr. R. Hindmarsh of London, for insertion in the "*Magazine of Knowledge*," in which it appeared several years ago.

N. B. You are requested to observe that the text [in the left-hand column] is a *literal* translation from the Hebrew, and consequently differs a little from our common bible. But the learned reader will instantly acknowledge it to be correct; and the unlearned cannot object to a variation which involves no positive contradiction.

GENESIS.....CHAP. I.

Literal Sense.	*Internal Sense.*
1. In the beginning God created the heaven and the earth.	1. In the beginning of time the Lord prepared for regenerating the internal and external man.
2. And the earth was empty and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.	2. And man before regeneration was without any good or any truth in him; and all his appetites and lusts were false and wrong, and the divine mercy of the Lord moved [or brooded, as a hen over her eggs] over the hidden knowledges of goodness and truth, which were still in man.
Note. The Hebrew for EMPTY has in our bibles been erroneously rendered "*without form.*"	
3. ¶ And God said, let there be light: and there was light.	3. And the Lord said, Let man distinguish the difference between real and apparent truth; and let him see and know that I the Lord am essential goodness, and essential truth: and he did so.
4. And God saw the light, that *it was* good; and God divided between the light and between the darkness.	4. And the Lord saw the new view in which man perceived good and truth; and he saw that it was from the Lord, i. e. perfect. And the Lord divided between the new view of things, and the old view of things in man before his regeneration; and the first he compared to day, and the second he compared to night.

5. And God called the light Day, and the darkness he called Night. And the evening was, and the morning was, the first day.

5. And so there was a state of shade, of delusion, of falsity, and want of faith: and a dawning of *a better state*. This is the first period of man's regeneration.

6. ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

6. And the Lord said, Let the *internal man* [which is in man] be able to distinguish between the *knowledges* which are in the *internal man*, [which are goodnesses and truths from the Lord alone] and the *scientifics* [or mere impressions of the senses] appertaining to the *external man*, [which are the *good things* man still supposes he does, and the truths he still supposes he speaks from himself:] and let the things of the *internal man*, which hitherto made one confused mass in man with the things of the *external man*, be henceforth totally distinct and separated.

Note. Another erroneous translation in the English version is this, "and the evening and the morning were," &c. whereas in the original a *succession* is plainly expressed, as, "the evening was, and the morning was."

7. And God made the firmament, and divided between the waters which were under the firmament, and the waters which were above the firmament: and it was so.

7. And God settled and confirmed more and more the *internal man*, and made a separation between the *knowledges* of the internal, and the *scientifics* belonging to the external man: and it was so.

8. And God called the firmament Heaven. And the evening was, and the morning was, the second day.

8. And the Lord called the *internal man*, thus disposed, *heaven*; so there had been a state of *less perfection*, and there was a state of *more perfection*: a state of less and more light. This was the second period.

9. ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

9. And the Lord said, Let the *knowledges of truths and goodnesses*, which man is now become sensible of, [has now learnt] that descend by *influx from the internal man*, or *through* the internal man, to the *external*, [from the Lord]—Let these knowledges now be gathered and stored up in his memory, and there become his scientifics, [take the same place his *natural scientifics* hitherto held] and so let the *external man* be exposed.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good.

10. And the Lord called the *external man* EARTH; and the stirring-up of *knowledges* he called SEAS; and the Lord saw that it was from Himself—[i. e. PERFECT GOOD.]

Thus far this intelligent foreigner; and this is perhaps sufficient to give your readers a specimen of what may be done on this plan, by the assistance of the SCIENCE OF CORRESPONDENCES.

Yours, &c. VERITAS.

The editors agree with VERITAS, that the marginal translation, which he has adopted, is often to be preferred to that of the text; but where (as in the foregoing passages) the alteration is so trifling as not to affect the *internal sense*, it might be overlooked. Besides, in justice to the translators of the Bible, our correspondent ought to have mentioned, that the Hebrew word which corresponds to the English "*empty*," can with equal propriety be rendered "*without form.*" When we consider that the *Science of Correspondences* was unknown to the translators, and that they, consequently, only studied to furnish the English reader with the *literal sense* of the Hebrew *letter*, we ought not to wonder that there should be many imperfections in our version of the Sacred Scriptures. But we have now a very good foundation to hope that a new and complete translation of the whole WORD will shortly appear in the English language; and to show how desirable an object such a work must be, we shall occupy a few pages of our next number in pointing out some of the many defects of that now in general use; by adducing passages, wherein the translators have evidently mistaken the sense of the original.

An answer to *Theodore* was prepared, agreeably to the promise made him in the last number of the Luminary, when the following valuable communication was received from the reverend pastor of the New-Jerusalem Church in Baltimore. Such a production, from so distinguished a Divine, requires no prefatory remarks to entitle it to attention and respect. EDITORS.

FOR THE HALCYON LUMINARY.

TO THEODORE.

The communication in the second number of the Halcyon Luminary, over the signature of *Theodore*, is of such an important nature, and written in such a mild and manly spirit, that, as a sincere and liberal believer in Revealed Religion, I am prompted to offer the following cursory reply, or remarks, thereon, which, if you judge them worthy of a place in your next number, you are at liberty to insert.

The grand error of Christians, in this day, and the fruitful source of all the fanaticism and infidelity that prevails among professors of the gospel, (next to the corruption of human nature) originate in ignorance of the true style and interesting contents of the inspired writings. I would say with *Theodore*, either the scriptures are

the "*word* of GOD," or they are not; but if they be the *word of* GOD, then they must essentially differ from all other merely human writings; as much so as what is *spiritual* differs from what is *natural*, or that which is *infinite* from what is *finite*. There are many sincere and scientific Christians in this day, (and their number I believe will daily increase) who no longer view the sacred and inspired pages as a mere *natural history* of the creation of the universe, the origin of the first, and only first, pair of our species, the rise and fall of empires and their rulers, &c. and as *one* of this number, I am free to add, that if the scriptures be only viewed in this light, they are the most imperfect, obscure, and unintelligible history of the kind that ever was written, and not entitled to rank as high as that of Josephus, or Rollin. But, as a sincere believer in Revealed Religion, I am under a conviction as *rational*, I trust, as it is *pleasing*, that this is not the case: That the Holy Scriptures are indeed the word of God, and were written for our "*instruction in righteousness*;" written, however, in a peculiar style, long lost, but now about to be restored again upon the Church of God. This style may be called the *Science of Correspondences*, well known and understood not only by the ancient prophets, but even to those who are vulgarly and erroneously called profane authors, such as Homer, Virgil, Ovid, and many others; and consisted in a beautiful and impressive representation of spiritual things, by things natural, history-wise, as must be evident to every intelligent and attentive reader.

Hence the beautiful and impressive parables of our Lord, and his remark to those who only understood them in the mere *literal* sense: "my words are *spirit, and they are life.*" (John vi. 63.) And hence the apostle to the Corinthians (2 Epistle iii. 6.) tells us that "*the letter killeth, but the spirit giveth life,*" whereby we are taught, not only that there is a *spiritual* sense, interiorly in the holy scriptures; but that all the energy and *life* of the word reside in this internal or spiritual sense; while resting in the mere letter will be attended with the destruction or *death* of all the principles of science and reason.

That this correspondential style abounds also in the writings of the ancient heathen poets, is equally evident; hence *their* parables, or fables, (as they are now called) of mount *Helicon*, *Parnassus*, and the winged horse *Pegasus*, who with his hoof struck open the Pierian Spring; and also of *Phaeton* and the chariot of the sun, and its horses, &c. &c. For these ancient and learned writers were well versed in the style alluded to; which taught them that the

Sun signified divine love, and its horses intellectual things appertaining thereto. *Apollo*, the man of science and of heavenly wisdom, and Phaeton, the mere inexperienced and *natural* man. Again, by *Helicon*, which they placed on a mount, *Heaven* is signified, and also spiritual intelligence. By *Parnassus*, which they placed below upon a hill, sciences or natural knowledges was signified. By the horse *Pegasus*, with his wings, who broke open the fountain with his hoof, man's intellectual principle was understood, which is capable of soaring up to heaven as with wings; and by his hoof, the natural of the intellectual is meant, by which alone the fountain of human knowledge is to be opened.

This ancient and peculiar style, however, was, in process of time, miserably adulterated, and shockingly profaned, insomuch that what was at first intended to represent certain attributes of God, or certain affections of the human mind, were at length held up as different *deities*, and worshipped as such; and hence, through the permissive providence of the LORD, this ancient style was lost; but "*Glory unto* GOD *in the highest*," this style is again about to be restored to the future Church of Christ; whereby the "*crooked ways of the Lord shall become straight*," the "*seventh seal of the book of life be opened;*" and the sacred pages preserved from that growing contempt to which they would, otherwise, hereafter be exposed.

Come, then, THEODORE, permit me to lead you into the *Sanctum Sanctorum* of the WORD, where you may yet behold Aaron's rod blossoming, and taste of the hidden manna which God hath preserved for his future Church. In order to this I shall take the liberty to set before you both the *literal* and the *spiritual* sense of the first chapter of Genesis, at least as far down as to the passage you first object to, which, through a moderate knowledge of the science or style of Correspondency, may be thus understood and explained.

GENESIS....CHAP. I.

Literal Sense.	*Spiritual Sense.*
1. In the beginning God [*Elohim*] created the heaven and the earth.	1. In the most ancient time the LORD (as to divine truth) REGENERATED the *internal*, and thereby the *external* of man.
2. And the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.	2. And as to the *external* of man, therein was not any thing good or true, but it was enwrapped in falsehoods arising from evil lusts and concupiscences; still the divine influx brooded over the remains of good and truth in the *internal* of man.

3. ¶ And God [*Elohim*] said, let there be light: and there was light.

3. And the Lord gave to man (in this his *natural* state) the understanding of truth, and the truth was received.

4. And God [*Elohim*] saw the light, that *it was* good; and God divided the light from the darkness.

4. And the Lord conjoined himself to truth, whereby it became elevated to good, and the Lord enabled man to discern between truths and falses.

5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

5. And the Lord gave to discern the quality of truths, that they were from himself, and that falses, or errors, were from hell; and this mental progression, from shade to light, was the first stage of Regeneration.

6. ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

6. And the Lord gave a perception of the existence of an *internal* part in man, whence a distinction would be made between *natural sciences* and *spiritual illumination*

7. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament, and it was so.

7. And the Lord operated to open the *internal* man, whereby a due separation was made between the sciences of the mere *external* man, and the knowledges of the *internal*, and the *internal* was opened.

8. And God called the firmament Heaven. And the evening and the morning were the second day.

8. And the Lord gave to know that the *internal* was of a heavenly nature; and this progression from shade to light was the second stage of regeneration

As a sincere believer in revealed religion, I am under a full conviction that the Mosaic account of the *Creation* is thus to be understood:—as a sacred *allegory*, whereby the *New Creation*, or *regeneration* of man, is unfolded in all its progressive stages; this is the Creation, THEODORE, which most nearly concerns us to be acquainted with; the Creation which best deserves to occupy the primary page in the book of God.

I dare not intrude, at present, any longer: The same Science, before alluded to, will enable us to understand the true sense of every other mysterious and paradoxical passage of the bible, and at some future time, we may, perhaps, resume an explication of the other passages referred to by Theodore, should the present be acceptable, or interesting to him.

JNO. HARGROVE, M. N. C.

Baltimore, February 16, 1812.

Origin of Evil. If man induces in himself a belief that he wills, thinks, and thence doth good, from himself, and not from the Lord, although in all appearance as from himself, he turneth good into evil with himself, and thereby turning from God to himself, implants in himself *the origin of evil.* This was the sin of Adam. *C. S. L.* 444.

TO ALBERT.

SIR,

We will now, agreeably to our promise in the second number of the Luminary, [page 64] proceed to explain that passage in the thirty-ninth chapter of the prophet Ezekiel, to which you have directed our attention. This explanation will be according to its *spiritual sense*, which indeed appears to be the only sense in which it can have any meaning. We will transcribe the words themselves:

"Thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, even the great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink the blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God." *Ver.* 17 *to* 20.

In the spiritual sense this passage treats of the restoration of the Church. The great sacrifice upon the mountain of Israel, signifies all things relating to its worship. The feathered fowl denotes the intellectual principle in man, and the beasts of the field signify whatever has relation to the affections of his will. Their being invited to the sacrifice, signifies that in the New Church the understanding will be enlightened, and the affections of the will regulated. By the flesh and fat, which they are to eat, is signified the good of love which they will appropriate, and make manifest in their lives; and by blood is meant truth proceeding from good, which will enlighten their understandings, and direct them in the practice of holiness. The great abundance of goods and truths is described by their eating flesh and fat till they are full, and drinking blood till they are drunken: wherefore it is said, "Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war;" for by horse is signified the understanding of truth, by chariot doctrine, and by men of war truth combatting against falsehood, and destroying it.

Every person of common understanding may see, that by flesh and blood, in the above passage, are not meant flesh and blood; as that they are in reality to eat the flesh of the mighty, and drink the

blood of the princes of the earth, &c. for how could this be called the sacrifice, or, as in Rev. xix. the supper of the great God? By the flesh of the mighty then we are to understand good affections, by the princes of the earth the principal truths of the Church, and by their blood spiritual nourishment from those truths. Flesh and blood, or bread and wine, in the holy supper, have also the same signification. By rams, lambs, goats, bullocks, fatlings of Bashan, are signified all things relating to innocence, love, charity, and goodness; fatlings of Bashan denote the good affections of the natural man from the spiritual origin.

But as some of our readers may wish to see the above explanation confirmed by other parts of the Word, we will therefore adduce the following passages as undeniable evidence to support this method of interpretation. In Hosea ii. 18, it is said, "In that day will I make a covenant for them with the *beasts* of the field, and with the *fowls* of heaven, and with the *creeping things* of the ground." To make a covenant with the beasts, fowls, and creeping things, means that the Lord will be conjoined to man with the affections of good signified by beasts, with spiritual truths signified by fowls, and even with the lowest natural affections signified by the creeping things of the ground. What man in his senses can suppose, that Jehovah will enter into a solemn compact or covenant with wild beasts, birds, and serpents?

Again, in Zechariah xii. 4. "In that day, saith Jehovah, I will smite every *horse* with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every *horse* of the people with blindness." Here the vastation or destruction of the former Church is described by smiting every horse with astonishment, or more properly with stupor, and his rider with madness, and every horse of the people with blindness; and the establishment of a New Church is signified by opening his eyes upon the house of Judah. A horse signifies here, as before, the understanding of truth; and his rider means the affection of spiritual truth, whence the understanding is derived. By the above passage therefore is meant, in the spiritual sense, that the men of the former Church have lost the true understanding of the Scriptures, and that it will be restored in the New Church.

In Gen. xlix. 11, prophesying of the Lord under the representative name of Judah, Jacob says, "He washed his garments in wine, and his clothes in the *blood* of grapes." Here the blood of grapes, and wine, signify divine truth. The same is also signified by the pure blood of the grape, in Deut. xxxii. 14.

We will bring yet another example from the Word, to prove what has been already asserted. In the second book of Kings, chap ii. 12, and chap. xiii. 14, both "Elijah and Elisha are called the *chariot* of Israel, and the *horsemen* thereof." The reason of this was, because they both represented the Lord as to the Word; and by chariot is signified doctrine from the Word, and by horsemen intelligence. In any other sense how absurd would it be to call a single man a *chariot* and *horsemen!*

From what has been said on the foregoing subject, we trust every intelligent reader will join with us in ascribing to the Word that sanctity and divinity it so eminently possesses by virtue of its *internal* sense; which, the more it is understood, cannot fail to be more highly esteemed, as containing within it the hidden treasures of angelic wisdom. M. K.

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[*Continued from page* 73.]

7. In the space occupied by this system, there are, as we observed, vast bodies carried about the sun, as their common centre, and hastening to complete their ages, or the destined rounds appointed for them. The sun, like their great progenitor, views these revolving globes like his proper offspring, now well stricken in years: he consults their good in general and particular; and, however far distant, fosters them with the continual care and tenderness of a parent. He is, in a manner, present to them by his rays, and cheers them with his countenance: the heat proceeding from his immense fire, cherishes them: he adorns their whole compound and their particular parts, every year, with goodly attire; nourishes their animals with constant supplies of food; in a word, he is as a continual parent to them, and continually feeds the lamp of life, and illuminates them with his light.* Seeing the sun per-

* We will explain these things particularly. That the sun, by his rays, is present with all the planetary globes in his universe, is manifested by his heat and light; for both of these are communicated by his rays. The heat, according to the ratio of his altitude, and the density or column of the atmosphere which they are transmitted through; and also in proportion to his continuance above the horizon, and the heat arising from terrestrial objects; and, lastly, by the distance at which the angle of incidence falls; for bodies are less warmed in the extreme limit of his universe, than directly under his full influence. Hence the sun warms those bodies with the heat issuing out of his vast ocean of fire. Moreover, he clothes them with a beautiful garment; for

forms all these functions of a parent, it follows, from the continual tenor and connection of causes, that if we will trace back the state of our earth to its first production, as we proposed, we must immediately recur to the sun: for the effect is only a continuation from its first cause; and the cause by which a thing subsists, is the same thing continued in the effect; for subsistence is a kind of perpetual existence.

8. Let us therefore contemplate the earth in her first rise or egg; and then, in the infancy and flower of her age; afterwards let us accompany her in the following stages; which general heads, if they are compared with the particulars which universal nature presents, as a mirror for our instruction, and both are found to coincide, they will furnish so many authorities whereon to found our truths; and by changing the consequent to the antecedent, in a retrograde series, we may conclude of the earth's origin from the progression of its own series.

9. There was a time, in a manner prior to time, when the sun being pregnant with this system, carried these orbs as his mighty offspring in his womb, and thence excluded them into birth; for if from the sun they derive their existence as a parent, it is manifest they must have proceeded from his substance. But he could

the whole surface of the earth, which is pasture, groves, and gardens, flourishes in the time of spring and summer with the new warmth he inspires; as well as the particular kinds of vegetables which cover her face; and though withered in winter, arise again into life, which passes away again when the sun alters his direction; and, by an inclination to the plane of the horizon, makes a less altitude. Then frost succeeds, and the vegetables die again. Thus he nourishes the inhabitants continually with food, raised from the earth's lap, and prolongs their lives. Besides this, he governs time, which draws all its greater and lesser intervals, and their changes, from him; for ages with their years, years with their days, and days with their hours, exist from the changes of his aspect, and of his rising and setting: thus because these changes are subject to the observation of sense, they are capable of being numbered. He continually renews the annual and diurnal motions; for as the sun, by his active rays, excites their first motion and activity; so he continually renews the impelled motion in all the orbs in his universe, with the ætherial atmospheres, excited according to the nature of his rays by a common force corresponding to his radiation, and so by a kind of animation. Without such an origin of motion continued, those large bodies would never revolve so constantly in circles round him their centre; for from the particular powers of his radiation, results the general motion, as a composite results from the simple parts of which it is an aggregate. Moreover, he enlightens those orbs with his light, for his rays bring with them both heat and light. But this latter is only according to his altitude, or posture and distance, not according to his continuance in the hemispheres and the columns of air. Thus there are two properties of his rays, in fact, so distinct, that one may exist without the other, as in the midst of winter, when the sun shines with as clear a light as at the same altitude in summer. The light in his rays is opposite to darkness; the heat is opposite to frost. By his light he makes those things appear to our sight, which he produces by his heat.

never carry such heavy and lifeless masses in his ardent focus, and afterwards produce them into birth; but they were the ultimate and mighty effects of his exhalations condensed together. It follows, then, that the sun was first of all covered with exhalations detached from his substance, by the energy of his potent heat, and the rays emitted from it, which excluded vapors every way; and in returning to him, as their only centre and place of rest, were circulated about him. These returning vapors being in process of time condensed, formed round about the sun a cloudy or vaporous enclosure, which, with its included sun, may be compared to the white of an egg, and its yolk; constituting what may be termed the great egg of the universe. The superficies of this compound, at last intercepting his rays, and closing up his chinks, hardened to a crust like a shell; which the sun, in due time, (vehemently inflaming himself) caused first to swell, and then to burst: whence as many of his proper offsprings were excluded as there are planets in this system, which look up to him as their common parent.* Thus the same order obtains, as well in the greater as in the lesser subjects of his kingdom; and the mineral, vegetable, and animal kingdoms of the earth; whether they are excluded from the womb, seeds, or eggs; for they are only copies after the pattern of that great antitype; and however in themselves diminutive, they refer themselves to something more universal, which they emulate in a little effigy.†

* The like incrustations also, it is plain, are not unfrequent in the starry heavens; for there are sometimes seen new stars glistening in refulgence, and then a little obscured, which afterwards return into their former splendor, or quite vanish. An indication not improbable, that such stars have been covered with like crusts formed by the *conflux* of parts excited by their exhalations, which are either dissipated, or they have quite covered them, and so they have disappeared. Besides, if we compare the sun's immense magnitude, in respect of the planets revolving about him, we may be satisfied in a cursory calculation, that an incrustation of his huge body was sufficient to produce such, and so many bodies. This egg was that *chaos* so much celebrated both now and of old: in which, *according to tradition*, the elements were jumbled; which afterwards, being disposed in a most beautiful order, produced our world.

† It is an established principle, that there is nothing but what is produced from an egg: for, in the animal kingdom, those which are produced from the womb alive, have their embryos first formed in little eggs, and afterwards in the *chorion*, or *exterior membrane*, and the *amnois* or *interior*; and these, with their liquids, refer themselves to the shell and the white of an egg. The seeds also of vegetables, which are covered with tunics, and a like juice included, represent the same. The like proceeding too obtains in all; for when the time of issuing forth arrives, whether in the womb, seed, or egg, the membranes, shells, and tunics, are broken. The only difference in these lesser instances of production, and that great one of the sun, is this, that the heat, or fostering warmth in them, penetrates from without to the intimate parts, be-

10. This vast enclosure being broken, there issued forth as many huge masses as there are planets seen in this system like our earth, but which being yet unshapen and poised in no æther, yet pressed the verge of their great progenitor; for there was no force existing to direct them elsewhere. Thus in clusters they clung round their fostering parent, like young animals at the teat. Presently after, the sun opening his pores, as so many doors into the whole space of his universe, and darting forth rays accompanied with fiery emanations, began to fill the surrounding space, first at a lesser distance, and then more remotely; hence existed the æther,* which being diffused about the sun, and these unwieldy masses, involved them as with swaddling bands in a spiral form, and by communicating motion to them, in conformity to such spiral windings, confined them in orbs, whose extremities, by a vertical motion, wheeled round these bodies, and caused them to revolve on their centres, being now equipoised. Hence it followed, that these masses, being yet fluid, and in the state of molten metal, assumed an orbicular form, from the concourse of so many centripetal powers. These globes, as of no weight, because poised on their centres, and carried about in the surrounding æther, began first to move gradually, and presently like children to join in a dance: thus by quick and short revolutions, days and years succeeded in order, and time began to be measured.

11. As soon as these globes began to revolve, and complete their respective years, by short and quick revolutions, they removed themselves slowly and by degrees from the bosom of their

fore it proceeds from within outwardly: but in this first production of, or by the sun, it went from the inmost outward, that it might return back from that to the centre again; for there is a different mode of operation between principles and the causes or effects resulting from them: this is a constant law in momentous births as well as others, of which there will be room to give some examples in the following. In this manner these orbs were produced altogether like fœtuses from the sun's womb; for whether the elements were formed into a crust immediately on issuing from the centre, or, being exhaled to a distance, returned again to form such an enclosure, it comes out, upon the whole, to be the same thing.

* The æther itself, with which the whole solar universe is filled, from whence space and time, and even nature itself, actually exist, could take its rise from no other source but the sun; for unless it had proceeded from one and the same source, so as to be concordant, all would perish. Now if we examine the properties of æther, it appears to be no other than a collection of such substances as are excited by the solar fire; neither has it any other form, but such as is called the supra-celestial. But those substances are so formed anew, that they may afterwards receive the rays of their parent sun, and having received them, transmit them to the ultimate limits of the universe. Therefore, from the ardent focus of his furnace in this first state of things, it is not said his rays proceeded forth, but his fiery breath, that is, his own matter.

most fervid and active parent, according to the perpetual windings of the celestial bodies, in the form of an helical fluxion or voluted shell; by which motion they cast themselves outward from the sun, into new and more ample orbits, similar to the excursion of spiral lines, ranging from a centre:* thus as it were like new weaned children, they began to revolve of themselves. Thus seven planets were excluded at once from the sun, as from the womb,† every one of which being poised on its sphere, in a ratio of its bulk and weight, revolved quicker or slower, receding from its native centre. The kindred globes thus separated made excursions into the open space, each with the velocity proper to its contents, and at the same time by spiral evolutions, extending by degrees, made large excursions into the ætherial regions. Some of them also received into their own orbits those lesser globes, which accompanied them as attendants from their fostering parent; being admitted to revolve in orbs within their orbits, some more and some less. Our earth had only one as an attendant handmaid, called the moon, which receiving the luminous image of the sun like a mirror on her surface, might reflect it on the face of the earth, her mistress, more especially in the night time: thus wherever they were carried, and which way soever they were turned, they were, notwithstanding, under the intuition and direction of their common parent. B. S.

(*To be continued.*)

* The spiral evolutions which the new-formed orbs described in their excursions from the sun their centre cannot be understood, unless the order of forms, explained before, at No 6, in the note (*) [page 71] is referred to. Then it will appear, that the fluxion of the orbs round their centre, the sun, with their spheres, was like a helical curve about its axis, and then a projection from its vertical point to an ampler or larger curve. These circumgyrations may more especially be concluded, and deduced from the solar spots, which are also so many globes of a planetary kind, revolving about near the sun; some of which have quicker, and some slower periods, altogether according to their distance from the sun as their centre, and from the planetary orbits compared together. Such revolutions, described according to the superior forms, are never determined without respect to the poles, or greater circles of the equator and ecliptic; this is a property inherent in the form. The magnet, with its attractions and variations, which are so many plain effects of these determinations of the æther, manifest the same thing also.

† As doubts may arise in the minds of some, concerning the agreement of this doctrine of our author with the Mosaic account of the creation, in Gen. i. because after mention therein made of the waters, the dry land, and the vegetables being created, God said, ver. 14, "Let there be light in the firmament of the heaven," &c. and in ver. 16, "God made two great lights," &c. let it here be observed, that all that can be gathered thence, by those who suppose that to be *only* an orderly and successive account of the creation of this mundane system, is, that the particular office of the sun in conjunction with the moon is there first mentioned, viz. their enlightening the two hemispheres of the earth by day and by night, and not that the sun was uncreated till the

THOUGHTS ON SLEEP.

In order to know the omnipotence and wisdom of God, we need not have recourse to extraordinary events. The most common things, the daily changes which happen in nature, and in our own bodies, are alone sufficient to convince us, in the strongest manner, that it is a Being infinite in wisdom, goodness, and power, who has created the world, and who directs every event in it. Of the great number of wonders of which he is the Author, I will now mention one only; and, though it happens daily, it does not the less deserve to be remarked, and to become the object of our admiration. How often have those been refreshed and recruited by sleep, who possibly have never reflected on that state; or, at least, have never considered it as one of the remarkable effects of divine goodness. They think that nothing extraordinary happens when balmy sleep comes upon them. They think the machine their body is formed for that situation; and that their inclination to sleep proceeds from causes purely natural.

But perhaps sleep may be considered in two different lights. On one side, there is nothing in it which may not result necessarily from our nature. On the other, there is in this natural effect something so striking and wonderful, that it is well worth a closer examination. In the first instance it is a proof of the wisdom of our Creator, that we go to sleep imperceptibly. Let us try only to watch the moment in which we are falling asleep, and that very attention will prevent it. We shall not go to sleep till that idea is lost. Sleep comes uncalled. It is the only change in our manner of existence in which reflection has no share; and the more we endeavor to promote it, the less we succeed. Thus God has directed sleep, that it should become an agreeable necessity to man; and he has made it independent of our will and our reason. Let us

fourth day; and this for the following reasons: First, because, before the creation of the sun, there could be no division of days: Secondly, because God is said ver. i. to have "created the heaven and the earth." Now the heaven being mentioned first, we must suppose the sun (which is the centre and fountain luminary of the material heavens) to have been first in that part of creation, for the centre in order of nature is before the expanse; therefore all things tend to the centre as to their source, and the soul in its true direction to the centre, which is God. Thirdly, in ver. 3, God said, "Let there be light;" but we know of no light in this our natural system, but what proceeds mediately or immediately from the sun. Fourthly, in ver. 12, we read that "the earth brought forth grass, herb, and the tree yielding fruit;" but we have no idea of any such vegetable production without solar heat; and therefore to suppose, that the sun was not created till afterwards, is a supposition contrary to the order of God in nature.

pursue this meditation, and reflect on the wonderful state we are in during our sleep. We live without knowing it, without feeling it. The beating of the heart, the circulation of the blood, the digestion, the separation of the juices; in a word, all the animal functions continue and operate in the same order. The activity of the soul appears for a time in some degree suspended, and gradually loses all sensation, all distinct ideas. The senses deaden, and interrupt their usual operations. The muscles by degrees move more slowly, till all voluntary motion has ceased. First, this change begins by the forehead; then the muscles of the eye-lids, the neck, the arms, and the feet, lose their activity, to such a degree, that man seems to be metamorphosed into the state of a plant. The situation of the brain becomes such, that it cannot transmit to the soul the same motions as when awake. The soul sees no object, though the optic nerve is not altered; and it would see nothing, even if the eyes were not shut. The ears are open, and yet they do not hear. In a word, the state of a person asleep is wonderful in all respects. Perhaps there is but one other in the world so remarkable, and this is visibly the image of that state which death reduces us to. Sleep and death are so nearly alike, it is right to observe it. Who, in reality, can think of sleep, without recollecting death also. As imperceptibly as we now fall into the arms of sleep, shall we one day fall into those of death. It is true, that death often gives warning of its approach several hours or days before: but the real moment in which death seizes us, happens suddenly, and when we shall seem to feel the first blow, it will be already our last. The senses which lose their functions in our sleep, are equally incapable of acting at the approach of death. In the same manner, the ideas are confused, and we forget the objects which surround us. Perhaps, also, the moment of death may be as agreeable as the moment of falling asleep. The convulsions of dying people are as little disagreeable a sensation to them, as the snoring is to those that sleep. M. K.

Dreams. There are three sorts of *dreams*. The first sort come mediately through heaven from the Lord; such were the prophetical *dreams* recorded in the Word. The second sort come by angelic spirits; hence the men of the most ancient church had their *dreams*, which were instructive. The third sort come by spirits, who are near when man is asleep, which also are significative. But fantastic *dreams* have another origin. *A. C.* 1976.

THE DREAM OF ATTICUS.

In a letter from ATTICUS,* *to* MARCUS, *the son of* CICERO.

I do not know any thing, my dear Marcus, which puzzles me more, whenever I think of it, than the nature of dreams. How strangely, and how variously do they affect our minds! Sometimes they lift us up in pleasing flutterings through the air; and sometimes entangle us between waters, that swell around us on every side. Now they lead us over a variety of verdurous lawns, and meadows enamelled with flowers; and then leave us on a sudden, under impending rocks, in some gloomy cavern, solicitous, and unknowing of any way by which we may return. Their most common character is, to be confused and incoherent; and yet, on some occasions, they carry us through a series of actions, much more consistent than most of the Milesian stories which some of our young ladies are so fond of reading. In fine, they sometimes resemble the operations on the mind by a fury from hell; and at others, they are like visions sent from heaven, to encourage us under our misfortunes, or informs us of events that are yet to come.

It was a dream of this last kind that I had, the night after I was with you at Tusculum; which, though partly made up of my own thoughts in the preceding day, seems to me to have also something of divine in it. We had been talking so much of your dear father, and his last departure from that place, that after I had left you, I felt a gloominess upon my mind, which grew more and more oppressive all the way, as they were driving me towards Nomentum. Soon after I had arrived at my villa, I took a walk into the gardens, in hopes of diverting some of the melancholy that lay so heavy upon my thoughts; but they had lost all their pleas-

* Atticus was a person of the finest taste, the best acquaintance, and the truest generosity, of any man ever in his times. He always kept himself clear of every party, in that age of quarrels and confusion: was well with the chiefs on both sides; and equally ready to succor his friends, when distressed, on either. He died in his 77th year, and 721st of Rome. His picture-gallery is spoken of in the epistles of Cicero, who is said to have loved him as well as his own brother Quinctius, who married Atticus's sister. Nepos speaks of his great elegance of taste, and sets his generosity in a charming light, p. 377, &c. Ed. Græv.

Marcus Cicero, to whom his father addresses his excellent Treatise de Officiis, was one of the consuls in the year 723, when Augustus became master of the world by the victory of Actium; and had the good luck to be the person to whom, of course, the victor sent his orders to destroy all the statues, and other memorials, that had been set up in honor of Marcus Antonius, the murderer of his father, all over Italy.

ingness. I thence returned into my house, and went into the gallery, so lately fitted up for my favorite pictures; but they proved as ineffectual. Instead of wandering from one entertaining subject to another, as I at first intended to have done, my attention was soon entirely attached to that grand piece* of the imaginary† future world, by Polygnotus, which you used to admire so much; and among all the different compartiments in which I ordered it to be copied, I was most taken by that where Phocus is represented in the shades, recognising his friend Jasens, from the ring he sees on his finger, of which he himself had made him a present in their life-time. And after contemplating for some time that most excellent expression of the passions in their faces, I could not help bursting into a sudden sigh, and crying out, "Ah, my Cicero! when I come into the other world, surely I shall know you again, without the help of any token!" After a long train of this kind of reveries, and a very short supper, I went to seek that repose, which the time of night, and the uneasiness of my thoughts, made so desirable to me. But I was hardly got well asleep, when methought I was walking pensively in a gloomy grove; and as I was still indulging my former melancholy in it, on a sudden a pleasing gleam of light shot through the dark recess, and increasing each moment, still more enlightened the place on every side:—when lo! our dear Cicero stood just by me; but in a form larger than when we used to converse with him, and with an increased air of majesty and happiness on his countenance. Nothing ever gave me so much pleasure, even when he was living, as the sight of him now did. "Where, my dearest friend, cried I, have you been for these three tedious years‡ that we have been seeking for you? I thought—— but no! I see you are living, and ready to receive the embrace I have been so often wishing for." "I am living, replied he, my Atticus, and in a much truer and nobler life than when we lived on this earth together. Calm your thoughts, and attend well to the things which I have to say; for they are of the highest importance to you. You know already, my dear Atticus, what my

* There is a very particular account of this picture (which seems to have been one of the noblest works of its kind that ever was) in Pausanias, p. 866, Ed. Khunii, 1696.

† Cicero, and the best philosophers of old, were willing to flatter themselves with the hope of a happy immortality in heaven, after a life well spent here; but they, and almost every body else, laughed at the punishments and particular descriptions of Ades, (or the invisible world under ground) as given by the poets.

‡ Cicero was murdered in the year 710 of Rome; so that Atticus must have had this dream in 713, eight years before his death.

thoughts were in relation both to the former and the latter life, from the frequent conversations we have formerly held on those subjects; and more particularly still, from the treatise which I addressed and sent to you, the year before my departure, in which they are mentioned as the greatest and noblest consolation for good men in their old age. The strong assertions, you know, of Pythagoras and his followers, and the doctrines of Socrates, the wisest of men, and of his best disciples, Xenophon and Plato, had long since united together to confirm me in those elevated thoughts. I nourished and strengthened them in my own mind, and made them the motives and incitements to my greatest actions: for who, as I used sometimes to say, would take such pains to shine in all the arts of eloquence; to lead philosophy in triumph from other countries into his own; or even to save the state, in any the most perilous crisis; did he not expect to enjoy glory, and the reputation of his good deeds, for a much larger space of time than the narrow and mean boundaries that are set for his life in this lower world? That which I then only imagined, I now find to be most true. I enjoy that great and glorious assembly of deserving heroes; I meet often, and converse happily, with the Brutus's, with the Decii, with the Scipio's, and Lelius's, with that Cato, whom I introduced to speak my own sentiments to you: in a word, with all that have ever saved, or benefitted, or adorned our own country; and with all the greatest legislators, and noblest philosophers, not only of Greece, but of all the nations over the face of the whole earth; and lo! I see a new and greater light approaching, that eclipses all that ever went before him! the great Restorer of all things, and Reviver of the universe!*——But hold! the immense love which I have for you may, already, perhaps, have made me utter too much. Such, in part, as I was saying, were my expectations in this life; but when I stepped from this into the great and unlimited line of life, it is impossible to tell you how great was my surprise, and how great my happiness!—the moment after I had held out my neck to the assassins. How much am I obliged to thee, O Antonius! In that instant, all that I had divined of happiness before, was lost in the immensity of what I felt. To be freed

* The heathens, at this very time, (and long before and after) had expectations of a great Restorer, who was to renew the happiness of mankind; and it was hence that the Restauratio Temporum, and Sæculem Aureum, (by which they meant the same thing) is so frequent a compliment to the Roman emperors, on their medals.

at once from such a sea of storms and troubles; to recover the conversation and growing affections of all the worthy friends whom we had lost; to be received into that most august and most amiable assembly; to enjoy the presence and favor of that best and greatest Being, from whom they all derive all the excellence which they ever had, or can have; and all which taken together, in comparison of his, is not so much as a drop of water to the ocean! —But I will spare you the recital of farther particulars, of which you cannot possibly have any proper ideas in this world; and which, like too great a flood of light upon the eyes, would overwhelm your mind, instead of enlightening it. Let it suffice to assure you, that in the world of blessings we enjoy much more, and much otherwise, than I am capable of expressing, or you of conceiving. The secrets of heaven are not made for the ears of mortal men; it must be left to the great teacher, Death, to instruct them in these lessons.

"But of this I am allowed and commissioned to inform you, that our happiness is so great, and so general, that there is only one thing which can give an alloy to it; and that arises from the nature of the thing itself. As the eye of our minds is there enlightened to so high a degree, and the extent of our knowledge so immensely enlarged, we can without difficulty see, and without confusion conceive, every thing that passes in any one of the worlds around us, when we point our attention towards it: for there is an innumerable host of worlds around us, O my Atticus, as you yourself will, in a few years, know and see. It is this which at some painful intervals makes my heart even still bleed for thee, O my distressed and enslaved country! It is this which sometimes gives me pain, even in the midst of all my happiness, when I look down and see any of my friends mourning and lamenting for what they, by the greatest mistake imaginable, in a melancholy tone, call 'my loss." I conjure you, therefore, my Atticus, and by you all our relations and friends, to spare me these inquietudes, these interruptions of my happiness, from your immoderate and groundless complaints and grief. Suffer me, I beseech you, to enjoy my full portion of bliss, unmixed and uninterrupted. The sorrows which you have too long and too frequently indulged, and particularly that of yesterday, moved me with a feeling so strange, and so improper for those entrancing abodes, that it obliged me to beg a permission even of quitting the place of happiness for a space of time, which though only as a point there, is much too long to

be absent from it, in order to intreat you, and my other friends, to spare both yourselves and me. I return to it with the breaking morn; and shall soon meet you again, on your journey thither. In the mean time, think not of my absence from you, without thinking at the same time of the immense happiness I enjoy; and cease ever to fling any clouds over it, by your unreasonable concern for me."

As he spoke this, he began ascending, and I awaked; but the sweetness of his voice was still sounding in my ear. Surely this, this surely must have been something more than a dream merely human! I feel a new turn of mind, and a new cast of thoughts, from the divine vision. It has given me much relief; and I hope, my Marcus, that you and our other friends will partake (at least in some measure) of the great use and comfort it has afforded to me.

THE FINE ARTS.

[*In continuation from page* 78.]

With respect to comedy, it does not appear that the Greek comedy surpassed the tragedy in its progress toward perfection. Horace mentions three stages of Greek comedy. The first well suited to the rough and coarse manners of the Greeks, when Eupolis, Cratinus, and Aristophanes, wrote. These authors were not ashamed to represent on the stage real persons, not even disguising their names: of which we have a striking instance in a comedy of Aristophanes, called *The Clouds*, where Socrates is introduced, and most contemptuously treated. This sort of comedy, sparing neither gods nor men, was restrained by the magistrates of Athens, so far as to prohibit persons to be named on the stage. This led writers to do what is done at present: the characters and manners of known persons were painted so much to the life, that there could be no mistake; and the satire was indeed heightened by this regulation, as it was an additional pleasure to find out the names that were meant in the representation. This was termed the *middle comedy*. But as there still remained too great scope for obloquy and licentiousness, a law was made prohibiting real events or incidents to be introduced upon the stage. This law happily banished satire against individuals, and confined it to manners and customs in general. Obedient to this law are the co-

medies of Menander, Philemon, and Diphilus, who flourished about three hundred years before the Christian æra. And this was termed the *third stage* of Greek comedy. The comedies of Aristophanes which still remain, err not less against taste and against decency. But the Greek comedy is supposed to have been considerably refined by Menander and his cotemporaries. Their works, however, were far from perfection, if we can draw any conjecture from their imitator Plautus, who wrote about a century later. Plautus was a writer of genius; and it may be reasonably supposed that his copies did not fall much short of the originals, at least in matters that can be faithfully copied, and he shows very little art, either in his compositions or in the conduct of his pieces. With respect to the former, his plots are wondrous simple, very little varied, and very little interesting. The subject of almost every piece is a young man in love with a music girl, desiring to purchase her from the procurer, and employing a favorite slave to cheat his father out of the price; and the different ways of accomplishing the cheat is all the variety we find. In some few of his comedies the story rises to a higher tone, the music girl being discovered to be the daughter of a freeman, which removes every obstruction to a marriage between her and her lover. In the conduct of his pieces there is a miserable defect of art. Instead of unfolding the subject in the progress of the action, as is done by Terence, and by every modern writer, Plautus introduces a person for no other end but to explain the story to the audience. In one of his comedies, a household God is so obliging as not only to unfold the subject, but to relate beforehand every particular that is to be represented, not excepting the catastrophe.

The Roman theatre, from the time of Plautus to that of Terence, made a rapid progress. Aristotle defines comedy to be "an imitation of light and trivial subjects provoking laughter." The comedies of Plautus correspond accurately to that definition; those of Terence to a higher tone.

Nothing is more evident than the superiority of Terence above Plautus in the art of writing; and considering that Terence is a later writer, nothing would appear more natural, if they did not copy the same originals. It may be owing to genius that Terence excelled in purity of language and propriety of dialogue; but how account for his superiority over Plautus in the construction and conduct of a play? It will not certainly be thought, that Plautus would imitate the worst constructed plays, leaving the best to those

who should come after him. This difficulty does not seem to have occurred to any of the commentators. Had the works of Menander and of his cotemporaries been preserved, they probably would have explained the mystery; which for want of that light will perhaps remain a mystery for ever.

Homer has, for twenty centuries, been held the prince of poets. Such perfection in an author who flourished when arts were far short of maturity, is truly wonderful. The nations engaged in the Trojan war are described by him as in a progress from the shepherd state to that of agriculture. Frequent mention is made in the Iliad of the most eminent men being shepherds. Andromache, in particular, mentions seven of her brethren who were slain by Achilles as they tended their father's flocks and herds. In that state, garments of woollen cloth were used; but the skins of beasts, the original clothing, were still worn as an upper garment: every chief in the Iliad appears in that dress. Such indeed was the simplicity of this early period, that a black ewe was promised by each chief to the man who would undertake to be a spy. In times of such simplicity, literature could not be far advanced; and it is a great doubt, whether there was at that time a single poem of the epic kind for Homer to imitate or improve upon.

[*To be continued.*]

DISEASE AND DEATH.

As Death is from no other source than from sin, and sin is all that which is contrary to divine order, it is from this ground that evil closes the smallest and altogether invisible vessels [of the human body] of which the next greater vessels, which are also invisible, are composed; for the smallest and altogether invisible vessels are continued to man's interiors; hence comes the first and inmost obstruction, and hence the first and inmost vitiation in the blood; this vitiation, when it increases, causes disease, and at length death. But if man had lived the life of good, in this case his interiors would be open to Heaven, and through Heaven to the Lord; thus also the smallest and invisible *vascula* [the delineaments of the first *stamina*] would be open also, and hence man would be without disease, and would only decrease to ultimate old age, until he became altogether an infant, but a wise infant; and when in such case the body could no longer minister to its internal man, or spirit, he would pass, without disease, out of his terrestrial body, into a body such as the angels have, thus out of the world immediately into Heaven. *A. C.* 5726.

FOR THE HALCYON LUMINARY.

HENRY AND ANNA.

Nursed by affection's fostering care,
As Dian chaste, as Hebe fair,
The pride of every grove,
Was Anna, when, with raptured tongue,
To her fond ear, young Henry sung
The tender notes of love.
But soon, alas! the reign of bliss was o'er,
And Henry's madrigals were heard no more:

For near to Anna dwelt a maid
Who, late, of fickle fortune's aid,
Had gained an ampler share;
Possessing too, each subtle art
By which a warm and fluttering heart
Coquettes are wont t' insnare.
Her golden charms he views with dazzled eyes,
And to the bait, from love and Anna, flies.

With sensibility endued,
Of tenderest nerve, a shock so rude
In vain she strove to bear;
The rose soon left her grief-worn cheek,
And all her words and actions speak
The language of despair.
At length, one morn, to Hudson's banks she hied,
Of life quite sick, and plunged beneath the tide.

A youth, unseen, was angling near,
Who saw the maiden disappear,
And eager sprang to save;
With whelming death he bravely fought,
And soon, by active ardor, caught
The victim from the wave.
Returning life at length her senses woke,
And thus, with panting breath, she wildly spoke:

"Ah, cruel! thus a hapless wretch,
From peace, officiously, to fetch
Back to a world of woes!
Ah! why me from my wishes tear,
And why not let me drown my care,
Entranced in long repose!
Oh give me Henry back with Henry's love,
Or leave me to the fate I fain would prove!"

The startled youth conviction stung;
Long in his ears the accents rung,
And struck him mute with awe;
Whilst to pale Anna's wondering eyes
Confusion's guilty blushes rise—
'Twas Henry's self she saw!
Now gushing tears his bosom's feelings tell,
And lowly at her feet he sighing fell.

"Oh, injured maid! with pity see
A contrite spirit's pangs in me,
A face with shame o'ercast!
Say, can a life of watchful care,
Of tenderest love and virtue rare,
Atone for errors past?
Wealth, and the world's gay trappings I resign,
And constancy shall now be ever mine."

Forgiveness beam'd in Anna's eye,
And straight, affliction's heartfelt sigh
Became the sigh of joy;
Soon Hymen's shrine its rites bestowed,
Since which a constant stream has flowed,
Of bliss that cannot cloy.
No cares or jealousies their peace molest,
But, by "each other's blessing, they are blest."

FOR THE HALCYON LUMINARY.

RELIGION.

Written by a Lady, in a lingering sickness.

Come, blest Religion! heavenly fair,
With patience meek, and mild;
Oh come, and shield me from Despair,
Whose ghastly looks, and snaky hair,
Fill me with terrors wild.

He tells me health has from me fled,
That pain I still shall know;
That sickness pale my couch has spread,
And bids me lengthened days to dread,
As only lengthened wo.

"O turn thee, weary pilgrim sad,"
The soothing maid replied;
"Flee back, Despair, whose purpose bad,
To mock poor wretches, still is glad,
And turn their steps aside.

Thy sorrows on thy Maker cast,
And kiss his chastening rod;
Reflect, how quickly time is past,
That all shall work for good at last,
To those who love their God."

New-York, Feb. 14, 1812. M. A. W.

FREE MASONRY.

Hail, glorious art! to mortals given
To teach the certain road to heaven,
And strew the path with sweets;
'Tis this which lifts our fallen race,
And gives to man an angel's place,
If he the offer meets.

'Tis this ennobles human kind,
'Tis architecture in the mind,
And prompts the generous heart,
To square each thought, each word and act,
All conscious errors to retract,
And take a brother's part.

To tread the path the sages trod,
Through nature look to nature's God,
And own his power divine;
Contemplate all his works on high,
The burning sun and spangled sky,
And trace the grand design.

That fills immensity of space
With beings fitted to the place,
And sphere in which they move;
Form'd man, the great connecting link
Of distant worlds, with powers to think,
To enjoy, adore, and love.

To joy for what the good possess,
On want and virtue in distress
Pure charity bestow;
To turn affliction's sighs to songs,
Protect the fair, revenge their wrongs,
And sooth the bed of wo.

To form a true fraternal band
Taught to converse and understand,
By mystic symbols given;
To enjoy what God and nature give,
To teach mankind the art to live,
And render earth like heaven.

"But alas! what is taste? A disease of the mind,
Though seductive, infirm—and though prais'd, undefin'd;
'Tis a whim—a mere shadow—a changeling—a gleam—
Still it mocks what we would, like the bliss of a dream."

And the unfortunate man is viewed
Through the dim shade his fate casts o'er him:
A shade that spreads its evening darkness o'er
His brighest virtues, while it shows his foibles
Crowding and obvious as the midnight stars,
Which in the sunshine of prosperity
Never had been descried. CAMOENS.

WHEN THE HEART IS AT REST.

How sweet are the fields when the heart is at rest,
  The snow-drop and lily, and lily how white;
How bright is the sky when the laboring breast,
  Divested of sorrow, of sorrow takes flight;
To those regions of peace where no tempest disturbing
  The soul in its flight, in its flight, in its flight;
    It expands with emotion,
    No creature approaching
To tarnish its prospects, its prospects so bright.

To obtain these wide prospects and wonderful treasures,
  Let us take our worst portion, worst portion before;
Nor by doating on earth with its few fleeting pleasures,
  Deprive us for ever, for ever of more:
'Tis thus, and thus only, our hearts will be worthy
  The seats of the blest, of the blest, of the blest,
    Who at length will safe waft us,
    To Heaven aloft us,
Where joys will for ever, for ever arrest.

VARIETY.

An old work has lately fallen into our hands, entitled, "*Essays on the Nature and Principles of Taste*," by the Rev. ARCHIBALD ALISON, L. L. D. F. R. S. who is, in our opinion, entitled to the praise of considerable ingenuity in the execution of this performance; and though we cannot, in all cases, agree with him, yet we must acknowledge he has treated his subject with great accuracy of observation, and in a manner singularly engaging. The following passages are beautiful:

"Did you never observe, (says Mr. Gray, in a letter to a friend) while rocking winds are piping loud, that pause, as the gust is recollecting itself, and rising upon the ear in a shrill and plaintive note, like the swell of an Æolian harp? I do assure you there is nothing in the world so like the voice of a spirit." Such a sound in itself is inconsiderable, and resembles many others which are very far from being sublime; but as the forerunner of the storm, and the sign of all the imagery we connect with it, it is sublime in a very great degree. There is in the same manner said to be a

low rumbling noise preceding an earthquake, in itself very inconsiderable, and generally likened to some very contemptible sounds; yet in such a situation, and with all the images of danger and horror to which it leads, I question whether there is another sound so dreadfully sublime. The soft and placid tone of the human voice is surely not sublime; yet in the following passage, which of the great images that precede it, is so powerfully so? It is a passage from the first book of Kings, in which the Deity is described as appearing to the prophet Elijah. "And he said, go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire *a still small voice*. And it was so, when Elijah heard it, that he wrapped his face in his mantle."

"There is scarcely in nature a more trifling sound than the buz of flies; yet, I believe there is no man of common taste, who, in the deep silence of a summer's noon, has not found something strikingly sublime in this inconsiderable sound.

"The falling of a drop of water produces in general a very insignificant and unexpressive sound; yet sometimes in vaults, and in large cathedrals, a single drop is heard to fall at intervals, from the roof, than which I know not if there is a single sound more strikingly sublime.

"One can scarcely mention a sound less productive of the sublime, than the sound of a hammer. How powerfully, however, in the following description, has Shakspeare made this vulgar sound sublime!

"From camp to camp, through the foul womb of night,
The hum of either army stilly sounds,
That the fixt centinels almost receive
The secret whispers of each other's watch.
Fire answers fire, and through their paly flames
Each battle sees the other's umbered face:
Steed answers steed, in high and boastful neighs
Piercing the earth's dull ear, and from the tents
The armorers accomplishing the knights,
With busy hammers closing rivets up,
Give dreadful note of preparation."

"The sound of oars in water is surely very far from being sublime; yet in a tragedy of Thomson's this sound is made strikingly sublime, when (in the person of a man who had been left by the treachery of his companions upon a desert island) he describes the horrors he felt, when he first found his being deserted; and adds,

I never heard
A sound so dismal as their parting oars."

A certain rich physician was lately complaining in a coffee-house, that he had three fine daughters, to whom he should give ten thousand dollars each, and yet he could find nobody to marry them. "With your leave, Doctor," said an Irishman, who was present, stepping up and making a bow, "I'll take *two* of them."

ABRASAX, or ABRAXAS, the supreme god of the Basilidian sectaries, is a mystical word, composed of the Greek numerals, *a*, *b*, *r*, *a*, *x*, *a*, *s*, which together make up the CCCLXV. For Basilides taught, that there were 365 heavens between the earth and the empyrean: each of which heavens had its angel or intelligence, which created it; each of which angels likewise was created by the angel next above it; thus ascending by a scale to the Supreme Being, or first Creator. The Basilidians used the word *Abraxas* by way of charm or amulet.

ABRAXAS is also used, among antiquaries, for a species of graven gem, on which the word *abraxas* is usually inscribed; supposed to have been worn by the ancient Gnostics, Basilidians and Carpocratians, as an amulet or talisman against diseases. Abraxas, in this sense, is synonimous with *Basilidian stone*, a name by which some authors call these antiquities; or *abraxean stone*, as they are denominated by others. They are of divers figures and sizes; sometimes in that of rings for the fingers.

Abraxases are frequent in the cabinets of the curious: a collection of them, as complete as possible, has been much desired by several. There was a fine one formerly in the abbey of St. Genevieve, which occasioned much curiosity. They are chiefly of the third century; most of them seem to have come from Egypt,

hence they became of considerable use for explaining the antiquities of that country. Sometimes they have no other inscription besides the word: but others have the name of saints, angels, or Jehovah himself annexed; though most usually the name of the Basilidian god. Sometimes there is a representation of Isis sitting on a lobes, or apis, surrounded with stars; sometimes monstrous compositions of animals, obscene images, Phalsi and Ithyfalli. The graving is rarely good, but the word on the reverse is sometimes said to be in a more modern taste than the other. The characters are usually Greek, Hebrew, Coptic, or Hetrurian, and sometimes of a mongrel kind, invented, as it would seem, to render their meaning the more inscrutable. It is disputed whether the Veronica of Montreuil, or the granite obelisk mentioned by Gori, be *Abraxas*.

DIVINE ORDER.

What is against *divine order* is impossible; as that a man who lives in evil can be saved by mere mercy. *A. C.* 8700.

Divine Order is a perpetual commandment of God; wherefore to live according to the commandments, is to live according to *divine order*. *A. C.* 2634.

Divine Order requires, that man should prepare himself for the reception of God, and prepare himself to be a receptacle and habitation, whereinto God may enter, and dwell as in his own temple; man ought to do this of himself, but yet to acknowledge, that it is an effect of divine influence: this he should acknowledge, because he doth not perceive the presence and operation of God, although God by his most immediate presence and operation produces in man all the good of love, and all the true of faith. According to this order every man proceeds, and ought to proceed, who from natural, wishes to become spiritual. *U. T.* 105.

Love's Telegraph. We learn that a new system of *signals* has been introduced, which are rendered subservient to the affections of the heart and the obligations of parties: For example, if a gentleman *wants a wife*, he wears a ring on the first finger of the left hand; if he is *engaged*, he wears it on the second finger; if *mar-*

ried, on the third; and on the fourth if he *never* intends to be married. When a lady is *not engaged*, she wears a hoop or diamond on the first finger; if *engaged*, on the second finger; if *married*, on the third; and on the fourth if she intends *to die a maiden*. When a gentleman presents a *flower*, a *fan*, or a *trinket*, to a lady, with the *left* hand, it is, on his part, an overture of regard; if she receive it with the left hand, it is an acceptance of his esteem; but if with the *right* hand, it is a refusal of the offer. Thus, by a few simple tokens, explained by rule, the passion of love is expressed, and through the medium of the telegraph, kindred hearts communicate information.

THE AFRICAN AND CHRISTIAN SOLDIER.

In the most flourishing period of the reign of Lewis XIV. two negro youths, the sons of a prince, being brought to the court of France, the king appointed a Jesuit to instruct them in letters, and in the Christian religion, and gave to each of them a commission in his guards. The eldest, who was remarkable for his candor and ingenuity, made great improvements, more particularly in the doctrines of religion. A brutal officer, upon some dispute, insulted him with a blow. The gallant youth never so much as offered to resent it. A person who was his friend, took an opportunity to talk with him that evening alone upon his behaviour, which he told him was too tame, especially in a soldier. Is there, said the young African, one revelation for soldiers, and another for merchants and gownsmen? The good father, to whom I owe all my knowledge, has earnestly inculcated forgiveness of injuries to me; assuring me, that a Christian was by no means to retaliate abuses of any kind.

The good father, replied his friend, may fit you for a monastery by his lessons, but never for an army and the rules of a court. In a word, continued he, if you do not call the colonel to an account, you will be branded with the infamy of cowardice, and have your commission taken from you. I would fain, answered the young man, act consistently in every thing; but since you press me with that regard to my honor which you have always shown, I will wipe off so foul a stain, though I must own I gloried in it before.

Immediately upon this, he desired his friend to go from him, and appoint the aggressor to meet him early in the morning. Ac-

cordingly they met, and fought; and the brave youth disarmed his adversary, and forced him to ask his pardon publicly. This done, the next day he threw up his commission, and desired the king's leave to return to his father. At parting, he embraced his brother and his friend with tears in his eyes, saying, "he did not imagine the Christians were such unaccountable people; and that he could not apprehend their faith was of any use to them, if it did not influence the practiser. In my country, we think it no dishonor to act according to the principles of our religion."

Agony of Death. Much of the terror of death arises from the pangs and convulsions wherewith the agony seems attended; though we have reason to believe that the pain in such cases is ordinarily not extremely acute; a course of pain and sickness having usually stupified and indisposed the nerves for any quick sensation. However, various means have been thought of for mitigating the agony of death. Lord Bacon considers this as part of the province of a physician; and not only when such a mitigation may tend to a recovery, but also when, there being no further hopes of a recovery, it can only tend to make the passage out of life more calm and easy. Complacency in death, which Augustus so much desired, is certainly no small part of happiness. Accordingly the author last cited ranks *euthanasia*, or the art of dying easily, among the desiderata of science. Opium has been applied for this purpose, with the approbation of some, but the condemnation of more. Baglavi published a treatise on the method of treating those in the agonies of death; but, perhaps one of the best *receipts* for that end, is that of Mr. Patin, viz. *abstinence from all medicine.* To this, we shall take the liberty of adding, that the best way of preparing ourselves against the agonies of death, is to live in such a manner, that we need not be afraid to die.

It was said of the celebrated John Wesley, "He *believes*, as if he were to be saved by *faith*; and he *labors*, as if he were to be saved by *works*."

The late Vice-Chancellor of Trinity College, Dublin, was remarkably fond of *ham*. He frequently asserted, that he thought men ought to adhere to the principles in which they were educated, and abide by the customs which belonged to the creed of their fathers. His worship being once present at a table where a *hot*

ham was brought into the room, the flavor seemed to delight him, but before he could make an incision, one of the company requested he would answer the following question: "If you, sir, had been educated a Jew, how would you have acted, if, when you were very hungry, such a ham as this had been placed before you?" "Sir," replied he, "I would have pulled off my hat, made a low bow, and said with Agrippa, *almost thou persuadest me to be a Christian.*"

The Discovery. A gentleman praising the personal charms of a very plain woman before Foote, the latter whispered him, "And why don't you lay claim to such an accomplished beauty?" "What right have I to her?" said the other. "Every right by the law of nations, *as the first discoverer!*"

*Lord H*****, (who was much addicted to the bottle) previous to a masquerade night, enquired of Foote "what *new* character he ought to appear in?" "New character!" said the other, "suppose you go *sober*, my lord!"

SALT WORKS.

The last summer, at a salt works in Galen township, Cayuga county, and state of New-York, the owner had an idea that by digging, he might perhaps arrive at the salt rock; accordingly he employed a hand to try the experiment, who went down about sixty or seventy feet, when to his great satisfaction he came to the bed of salt, and broke off a small piece, but the water broke in upon him so fast, that he had to call for assistance to get out, and had only time to bring one of his tools with him, and a small piece of salt, which was clear like a piece of allum. The water rose to the surface and run over; they then built a wall of stone and lime round it four feet high, so close as to hold water; they have a number of kettles, or salt pans, constantly boiling, but still they are unable to use it as fast as it rises. The water is so strong, that where it scatters over the ground it chrystallizes with the heat of the sun in the hot weather.

A MONTHLY JOURNAL,

Of Passing Events, New Inventions, Domestic Improvements, Progress of Manufactures, &c. &c.

The French astronomers say a new comet may be seen in the Heavens, with good glasses. In December it was in the constellation of eridanus. On the 5th of that month, at 11 P. M. its right ascension was 64. 23. and the declination 13. 34. The apparent motion of the comet in right ascension is retrograde and very slow; and the motion in declination carried it towards the northern hemisphere.

The metropolis of England is represented, in some of our London papers, to be in a state of consternation and horror unexampled in the history of that country. The commission of murder and robbery there is so frequent, that, in the language of the editor of the Statesman, "no person of either sex can go to bed without the apprehension of being bereaved of life and property before the next morning."

An eruption took place at Mount Etna, on the third of November last, which is described as being more violent and destructive to the villages below the crater, than any which had happened for several years.

We have intelligence from France, that, encouraged by the great rewards offered by Bonaparte, several Americans have arrived in that country from the United States, with machines for the spinning of cotton, wool, &c. which are improvements on the apparatus employed in the British manufactories. It is added, that they have received the most liberal encouragement, and are about to obtain licenses in the nature of patents to remunerate them.

Recipe to destroy Bed-Bugs. Take of the highest rectified spirits of wine, (viz. lamp-spirits, that will burn away dry, and leave no moisture behind it) half a pint; spirits of turpentine, half a pint; mix them together, and break into it, in small bits, half an ounce of camphire, which will dissolve in a few minutes; shake them well together; and with a piece of sponge, or a brush dipt in some of it, wet very well the bed, furniture, or wherein these vermin harbor and breed, and it will infallibly destroy both them and their nits, although they swarm ever so much. But then the bed and furniture must be well and thoroughly wet with it, (the dust upon them being first brushed and shook off) by which means it will neither soil, stain, nor in the least hurt, the finest silk or damask bed.